876 FRECKLE--teep-khap. Ladakis think that freckles are caused by looking at one's reflection in the unwiped mirror of another person, for this reason, before using another person's looking-glass, a Ladaki will be careful to wipe it thoroughly.

764 [49]FUNERAL--Buddhists in Ladák like to keep a dead body as long as possible, for the purpose of praying over it, and performing other religious ceremonies. For this reason it is considered better that a man should die in winter, when his corpse can be kept for 15 or 16 days, than in summer when the body must be burnt on the third day after death. When a death occurs, intimation is sent to all relatives to come to the funeral. At the time of the funeral "chhang"[1] and "satoo"[2] is provided at the house of the deceased, but the guests are all silent, and pretend to be much affected. They will eat and drink sadly, so long as the corpse is in the house but when it has been removed, they will not eat or drink in that house for a month. At the time of the occurrence of a death, a "hlobon" or "abbot" is sent for, from the nearest monastery; this official reads some religious extracts (this is called phóa tap ches) for half an hour or so, while so doing he holds the sacred book (phóalung speycha) in one hand, and with the other hand he takes hold of the pigtail of the deceased, if a male, and of the hair of the deceased, if a female. While reading the funeral service, the Abbot keeps on pulling and jerking the hair of the corpse. If by the time the reading is finished, any blood has come from the nose of the corpse, it is considered a very happy sign, as proving that the spirit (sem soul or SHok or SHrok life) of the deceased has entered into the presence of the Divine Idea (konjok), i.e., has entered paradise (zhing-kham or thóris), and attained nirvana (stongpa ngyid).

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[775] If no blood is to be seen, it is considered a sign that the dead person's spirit is wandering about in space, awaiting re-embodiment. In this case payments have to be made to the Lámas to pray for the wandering spirit.

764 [50] Having completed the reading, the Abbot stands aside, and
614 the "phas-spun" of the deceased come with ropes, and tie the deceased into a squatting position; knees, hands and neck all tied close together. If the corpse has got stiff, the bones are broken, so that the necessary squatting position may be attained.

[1] [BARLEY BEER--ANALYST] [2] [BASIC BARLEY FOOD--ANALYST]

423 GROUND RENT--bap or mámila the revenue assessment on land;
651 zhino-thal the unpaid labour which landowners have to supply,
427 when required by the State; ngidzhing or zhingrin the rent paid yearly for land rented for a limited number of years only; SHast zhing the small yearly rent paid, in addition to an original lump sum, for cultivated lands rented in perpetuity; SHaskhang the rent paid for ground used for building purposes.

826 [56] HAIRY--srdchan or SHrdchan general, spoonjan on face. The Ladákis are a very smooth faced race, and they consider it a disfigurement if a man has a strong growth of hair on his face.

601 HALF BLOOD--The Ladákis have no single word for this; they have to say "of one father, but of different mothers," or as the case may be.

563 HALF CASTE--árGHón. This is the general and only term for a
583 hybrid, and by no means always signifies a half caste.
797 ArGHóns are all Mahomedans, most of them are Sunis, but some also Shiahs. The former are the result of connections formed by the Mahomedan traders, who yearly visit Leh in large numbers, and the women of the country, while the latter are the result, generally speaking, of connections formed between men of Baltistán and women of Ladák.

The Mahomedans of Central Asia are habitually incontinent, and when they come to Leh during the trade season (1st August to 1st October) they (as prostitution is against their religion, and as they can only marry women of their own religion), induce the Ladák women to adopt the faith of Islám, after which they go through the "nikah" marriage ceremony with them.

[771] Their religion lies but lightly on the people of Ladák, and the women have no objection to turning Mahomedan, and becoming the "nikah" brides of men who are in a position to keep them. The offspring of these connections are, in the first instance, half caste Tibetan Mahomedans called "árGHóns," and these again frequently marry pure Tibetan women (converted to Mahomedanism), but their children too are "árGHóns," thus it may happen that a man is practically a pure Tibetan, nevertheless if he traces his descent from a connection formed between a Mahomedan, and a Ladaki woman, he is termed

[595] an "árGHón." ArGHóns are never polyandrists, and though

779 person, and it would never occur to them as possible that all
798 persons not included in any particular faith, should be slain in this world or eternally damned in the next. This freedom from
[799] religious bigotry, which is enacted in one of the edicts of Asoka, doubtless accounts for the readiness with which a Ladáki will change his or her religion, when, from a worldly point of view, it suits so to do.

779 HELL--ngiáwa or ngiálwa. The Buddhists have 18 different hells,
772 such as the hot hell, the cold hell, etc. They imagine that when the allotted number of re-births or re-embodiments has taken place, the soul, or "sem", should attain "nirvána", or, as they would put it, go to heaven (thoris thop ches), but if owing to sins (rdikpa) committed in this world (jikrten), the soul is unfit for nirvána (stongpa ngyid), it has to go to one of the hells for a certain period. There is no such a thing as eternal punishment in the Buddhist religious code. Eedaks or Yeedaks is the name of a kind of hell, or according to Jaschke "the fifth class of beings of Buddhist cosmography condemned in a fore-hell to suffer perpetual hunger and thirst; a grade of punishment preceding the final and full torments of hell, they are represented as giants with huge bellies and very narrow throats, inhabiting the air."

[775] Between the time of death and re-birth the disembodied soul is said to be wandering about in space (khorwároo kiám ches), it does not go to heaven or hell between the periods of re-birth. But see also "Metempsychosis."

● 826 [61]HERMAPHRODITE--Not known in Ladák. Ladákis think ill luck is caused by human monstrosities, and it is therefore probable that these are killed as soon as they are born.

579 HIGHWAYMEN--chakpa. Highway robbery is unknown in Ladák, but in Chángtháng (Lhása territory), where the people are less timid than Ladákis, it occasionally happens that Ladák trading parties
[181] are attacked by Tartar robbers termed "chakpa". ArGHóns (see half caste) are more than a match for these highwaymen, but the Bots (i.e. Ladák Buddhists) seldom attempt resistance, although their party may far outnumber that of the robbers.

327 HINGE--kabza. The Ladákis don't use hinges--an iron hook and eye arrangement serves with them for a hinge.

think the Ladákis show much inclination to join the Moravian congregation. A Roman Catholic Mission has more recently been established here, and may possibly prove more successful, as a proselytizing agency, for apparently, there exists an extraordinary similarity between the mystical ceremonial of the Lamaistic ritual, and that of the Romish Church. Religious considerations apart, the Ladákis would do well to adhere to the faith of their forefathers, for Christian Missionaries will never agree that Christianity and polyandry can exist together, they will therefore induce their disciples to drop the practice, though on the day that polyandry ceases to be general, the sun of the country's prosperity will set for ever. Polyandry and Lamaism most effectively check the increase of population, and the consequence is that every one is fairly well off, the people are happy and crime is rare. With a non-Buddhist population, all this would be changed, the country would be rapidly overpopulated, and the people steeped in poverty, misery and crime. The three acres, a cow and a wife principle may be well enough in countries having a landed gentry to be despoiled, or vacant lands to be taken up, but for Ladák, where there is no land to be got, and no country suitable for the emigration of a surplus population, it would amount to an economic error, to encourage the introduction of any innovation, having an undeniable tendency towards the ultimate abolition of the practice of polyandry.

797 595 779 114 [674] [311] [167]

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MOLE--SHmeya or rmeya. Ladákis think that a mole on a woman's face is a beauty.

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MONK--Láma (general,) geylong (a full monk), geytshul or tsunchhung or chhungjung (a neophyte), but see under heading "Láma."

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MOP--sumba. In Ladák a mop is made by fastening on to the end of a stick, a piece of sheep skin, with the wool left on it.

MORNING--hngamo (general), ngeema tsikSHar (sun, rise) ngeema-tsalm breakfast time about(10 o'clock). ngeema ngeenggung (mid-day). For "good morning," the word "joo" is ordinarily used; but if a layman addresses a Láma, or when one Láma wishes another "good morning," the word "chhaktshal" is used.

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415 [106]MUG--kórey; the shallow, saucer-like, drinking vessel made of wood, and some times lined with silver, which all Ladákis carry about with them.

764 MUMMY--ro skámpo. Tibetans usually burn their dead, but when a great Láma or Incarnation dies, they take the body, and without removing the inside, etc., place it, just as it is, in a large coffin, which is then filled up with salt, and removed to a suitable place where a chhorten is erected over it.

826 MUSCULAR--roosthak or roosthrak. Ladákis think a man full of blood (no muscle) is a strong man hence the name.

564 MUSICIAN--mon. In Ladák the "mon" is the musician caste. There
533 is no Ladaki word for "musician," the book word is rolmókhan.

000 MUZZLE--khamtshul (the lower part of face). khákaps (in Ladák these are made of plaited horse hair).

601 [107]NEPHEW--tasháo (general); acho-i-butsa (elder brother's son); no-i-butsa (younger brother's son); achey-i-butsa (elder sister's son); nomo-i-butsa (younger sister's son).

[108]NIECE--ácho-i bómo (elder brother's daughter); no-i bómo (younger brother's daughter); áchey-i bomo (elder sister's daughter); nomo-i bomo (younger sister's daughter); also tshámo (general).

779 NIRVANA--The Tibetan idea of attaining "nirvána" is their equiva-
781 lent to our idea of reaching "heaven". They think that life is bad; that it is full of pain and sorrow; and that the greatest conceivable bliss is the attainment of nirvána, or the state of "nothingness," which, according to our ideas, is the same as annihilation. "Stongpa ngyid" is the Tibetan equivalent for the Sanscrit "nirvána"; "ódsál" or "ótsál" (literally "light-bright") means the world to come--that place where it is always light and there is no night. "Sangeys thop ches" is to attain Buddhahood, or, in other words, "nirvána." "Kopang thop ches" is "to reach the standard of perfection" or Buddhahood. "Zhingkhams-la skiey ches" is "to be born in the field of merit," that is to say, to attain "nirvána" or to cease being reborn in this wicked world.

Chinese anatomy and medical science; nor are ancient Babylonians, Greek, and Persian influences absolutely excluded. The school of medicine on the Eisen /"Iron"/ Mountain (lcags-po-ri), a part of Potala Mountain, on which the palaces of the Dalai Lama is also situated, constitutes a part of the university for the lamas, at which they are prepared for their service. Here is likewise the medical faculty of the university. 757 177 [874]

Anatomy, as a science, is on a very low level among the Tibetans, since Tibetan physicians do not perform any dissection of corpses. Thus they know the inner parts of the human body at best through comparison with those of the animal body which they get to see--illicitly--at the killing of an animal, which is a sin for the Buddhist. (Compare Dr. Reinh. Müller, "Ein Beitrag zur ärztlichen Graphik aus Zentralasien," in the Archiv der Geschichte der Medizin, Volume 15) The Tibetans have taken over their scientific anatomy from the Chinese, with all the errors and defects that were contained in it. Thus on old anatomical tables, for instance, the liver is drawn in on the lefthand side, and the spleen on the right. (Compare Reinh. Müller, "Über Skeletdarstellungen," in Asia Major, Volume 2.) The anatomical tables (Tibetan, p'yaṅ-k'og las-t'ig) copied from the Chinese, show, correspondingly, quite phantastic representations of the human body; they serve primarily to indicate the spots on the body that are suited to bleeding and burning (with red-hot iron). Both procedures are frequently applied to human beings as well as household animals by Tibetan doctors. Often they produce successful results. But quite often they use burning in quite a nonsensical manner, on sensitive parts of the body, such as, for instance, the eyelid, the burning of which causes very severe harm. 757 177 826

Tibetan pharmacy uses a great number of native plants, and often in a very effective way, in the form of decoctions, powders, and pills. Aside from this they use metals as curative agents, such as gold, silver, copper, iron, brass, zinc, and mercury (the latter for syphilis); furthermore stones, minerals, and soils, such as, for instance, turquoises, pearls, snail shells, corals, cooking salt, natron, saltpeter, and sulphur. 278

The parts of animals' bodies play an important part in

764 If a woman has died the topmost, best turquoise of the woman's head ornament may also be given as compensation in this case. It is said that some rich people give the lama even a horse or a yak as "changing compensation." In Central Tibet, when the lama (who has been called upon) is prevented by circumstances from coming to the house of the layman concerned (in which the death has taken place), the lama sends a messenger on horseback with the "changing material" (ap'o-rdzas) and performs the "body changing ceremony" in his monastery or in his hermitage. This is called "long-distance" (rgyaṅ ap'o-debs).

If the "gift offerer" (pious layman) belongs to the Drugpa sect, he has a Drugpa lama called, who has performed the "Four Exercises" (and therefore possesses the rank of abbot). This lama first of all recites an entrance formula, then formulas of exorcism, and then he calls upon the spirits; thereupon he reads the book entitled "Of the harmful rainbow" (12) concerning the "changing"; and as he now shouts

[821] 12. The rainbow, which in the astronomy of the ancient Indians was already reckoned among the planets, is thought of, like all the celestial bodies, as a divinity which is frequently hostile towards mankind, and which sends down upon it afflictions like epilepsy, brain hemorrhage, and the like.

"hik!" three times, and "pat!" once, he pulls out a few hairs from the dead man's head (13). This he does three to five times. By doing

[826] 13. The soul is presumed to make its exit by way of the little openings that have been created through pulling out the hairs. In the belief of the lamas, the hairs go all the way through the top of the head.

this the priest believes that the soul of the deceased is taken up in the soul of the sublime Dorje Chang (rdo-rje aĉaṅ) (14), and that in this

14 In Sanskrit Vajradhara, a form of the Bodhisattva Vajrasattva.

way it arrives in Paradise. All this is done so that the soul of the deceased may be preserved against the terrors of Bardo or of a new rebirth. Later on, something will be said about the offerings and dishes presented on this occasion. The sign that the change (of the body)

11: Singh D-5 (1932) 1933 AJ4 West Tibetans AJ4
Spiti

764 767 The operation of opening the abdomen completed, the executioner disarticulated the left ileo-femoral joint by first cutting the soft structures, fascia, and tendons around it, though there appeared to be little system in his procedure. Huge pieces of flesh were sliced from the thigh and buttock down to the knee, these being thrown on to a large flat stone nearby. When the joints at the hip and knee [718] were cleared of flesh, the tendons and fascia were severed, and the femoral bone was disarticulated and laid on one side. (This bone was specially kept to convert into a lama's human thigh bone trumpet.) That part of the leg below the knee, he chopped with an axe into big chunks, throwing these on the slab of stone also. Followed the hacking off of the right arm near the insertion of the deltoid muscle, after which the whole of that limb was chopped in lumps and likewise placed with the other pieces of flesh. The next step was to extract the contents of the abdomen, *i.e.*, intestines, liver, spleen, and stomach, placing these on the already large pile of flesh, et ceters. The pleural cavity was then opened by cutting and hacking the ribs with his axe, and the lungs and heart were severed from their adhesions with his hunting knife, these organs being similarly thrown on the stone nearby.

The right leg was then treated similarly to the left; after which the left arm was mutilated and disposed of. This done, the spinal column was hacked in pieces, the ileum and sacrum being also treated similarly.

I noticed that the mutilator did not dissect and mutilate the head which he had chopped off in the early stages of the ceremony, but threw it down the bank of the river.

826 787 It is commonly believed that so long as the head lies in close proximity to the rest of the mutilated parts of the corpse, carrion birds and beasts of prey will not approach. Towards sunset, the time at which the mutilation ceremony took place, I saw no birds about, and this was thought by the relatives to be an ill omen. Further, if they should not appear within one or two days, the deceased is deemed to have been very wicked during his life-time.

764 782 767 The current theory to justify the disposal of a corpse by mutilation, is that thereby the dead cannot rise again. Others, however, affirm that human flesh is a special delicacy which the gods enjoy.

In Spiti, the office of mutilator of corpses is not hereditary, nor does it belong to a professional class of executioners, the members of which are not allowed near the precincts of a temple, as is the usage in Central Tibet. The corpse mutilator is usually a relative of the deceased.

When this task is completed, he returns to the deceased's house, outside of which is placed a vessel of warm water so that he can bathe himself and change his clothes. In return for his services, he is well fed and paid by the family to which the deceased belonged.

BHAGWAN SINGH.

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13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

146 Occidental Treatment for Oriental Maladies

A very old and dirty-looking beggar-man enters, and calmly addresses the Doctor as follows, "Well, Little Brother, can you give me some medicine?" "Yes, certainly, Grandfather," replies the very professional Doctor, for in Ladak we are all related. Then comes a sedate, elderly lady, who tells us she is called "Deskyid," a name as pretty as its meaning, which is beautiful-happy. "And what is your trouble, A-che (Big Sister) Deskyid?" the Doctor inquires. Poor Deskyid has a very troublesome disease, for she feels as if the back of her leg had moved round to the front! The patient next to consult the Doctor is even in worse plight, for her arm has gone quite *hangdang*, which literally means mad. The Doctor knows of no medicine that is able to cure these troubles, but paints both offending members with Iodine, in the hope that its colour at any rate will help the leg itself to distinguish back from front, and bring the erring arm to its senses. Then comes a lama, who asks whether we can supply him with a little human flesh. We had never regarded ourselves as a shop for this commodity, and on inquiry are informed that should one wish to obtain the powers of witchcraft, or sprinkle any offering with a very potent potion, it is necessary to get a concoction consisting of various kinds of flesh, including human flesh, milk, blood and other ingredients. This should be drunk by the devotee, who will then receive mystic powers. This is, of course, a relic of the old cannibalism and human sacrifice which preceded the arrival of Buddhism, and is still reflected in a common oath constantly heard in the roads—*Amai Sha*, which means "by my mother's flesh." Our friend had to obtain these occult powers without our help! Priests also have their troubles. Said one to the Doctor, and he a Holy Incarnation, too, "Can you give me some medicine which will turn my skin white like your own." One can only hope he will behave so well in this incarnation that he may be re-incarnated in a white race next, although it is whispered that such a degradation only happens on account of former sins.

776 snakes. On the pictures I have said that the Khyun is represented
778 in the act of devouring two of the Nagas. It is remarkable that among the eight mGon-po of Nub-ra there is also one that bears the name Nagaraksha, "water-snake demon" in the Indic language. His rock is in Ron-mdo. Apparently there is a rock formation in mGo-sbed which is reminiscent of a Khyun, and in Ron-mdo there is one that looks like a water snake (klu).

782 It is undoubtedly a fact that at one time offerings were made at these ancient cult places.[1] Certainly they also performed dances there and said prayers.

Concerning the offerings we learn a few isolated facts from the wedding songs.

[824] The first of the wedding songs of Khalatse deals with a smoke offering. According to this song the wood of the Shug-pa tree (Juniperus excelsa), a type of juniper, which smells very good when it is burned, is brought as an offering. This offering is called bsan-shug, "juniper food," in the song, apparently because it is to serve as nourishment for the gods. The main purpose of this offering is to maintain peace with the gods. The first verse runs:

This blue smoke rising,
What does it mean?
This blue smoke rising
/26/ Means that there will be no conflict with brGya-byin, lord of the gods
For that do we offer the nourishing juniper tree!

[776] In this way the smoke is presented as an offering to the deities of heaven, of earth, of the water world, of the four points of the compass, of the castle, the village, and the house. Everywhere the smoke is believed to have an appeasing effect. In Number 2
[824] of the drinking songs of Khalatse[2] two other plants are also named as materials fro incense, aside from the shug-pa, the "wood of the gods." These are su-lu-gser-po and kham-pa-dkar-po. Neither is known to me.

782 826 A very peculiar kind of sacrificial gift is named in the Tag-ma-cig; wedding song No. XXXIII:[2] To the gods are to be sacrificed the white teeth and the fingernails; to the solid earth, the red flesh and the red blood; to the dark powers (mun) the gall and blue water; to the black devil, though, the black hairs and the eyebrows are to be offered. All these are parts of the body which among primitive peoples are regarded as the seat of mysterious powers, and their acquisition is looked upon as particularly desirable. Is there perhaps an idea of presenting the best to the divinities?

In this connection it should, by the way, be observed directly

1 [See pp. 37-38 -- Analyst]
2 [See pp. 1-8 -- Analyst]

782 826 that such bodily remains as those just mentioned, and also splinters of bones and samples of soil from famous places, are highly valued among the Tibetans. They constitute the contents of talismans, little pouches called srun-ba, "protectors," worn around the neck. The fact that among the masses of the people the belief in the mysterious power of certain parts of the body is still alive, is indicated by an observation which the missionary Heyde made. During [764] the cremation of a corpse he saw a man suddenly leap from the [266] crowd of spectators toward the dead body, rip out one of its eyes, and immediately consume it. Apparently he hoped in this manner to appropriate to himself some of the keen eyesight of the deceased person.

782 We now raise the question as to what is the situation with respect to human sacrifices among the Tibetans. There cannot be any doubt that among the bordering peoples in the western Himalayas, human sacrifices were the order of the day. There the Siva cult has its original home. From Siva and Kali the natives sought the blessings of fertility for their families and their fields, and they believed that it was necessary to reciprocate such divine gifts by means of sacrifices. Aside from the fruits of the field and the livestock, they sacrificed their own children to these gruesome divinities. Such human sacrifices were also customary in the valleys of Lahoul and Kunawar, which have since become Tibetan, and I have collected the reports of the inhabitants of Lahoul concerning this prac- [113] tice. See my hectographed article, "The Mythological and Historical Traditions of the Lahoul People" (Die mythologischen und geschichtlichen Uberlieferungen der Lahouler). In the vicinity of [533] Poo (sPu) in Kunawar I discovered a fairly large document with a collection of Tibetan songs. Concerning these songs it was stated that they were sung, several generations ago, during the ceremonies of human sacrifice. Although I studied these songs for an extended period, I was unable to find any sort of allusion to such sacrifices anywhere (1). As the stories collected in Lahoul report, the human

1. As the Reverend Schnabel writes to me from sPu, the following verse is said in sPu with reference to the human sacrifices: /Tara/ is speaking:

First, when I came hither from India,
I received /each year/ a three-year-old cow and an eight-year-old child.

According to this it certainly looks as though this hideous practice was first brought from India to the border Tibetans.